



Social Inclusion in *Jamasan Pusaka* as a Strategy to Preserve Cultural Heritage: A Study in Kalibening, Dawuhan, Banyumas

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Abstract

This research explores social inclusion in the *Jamasan Pusaka* ceremony in Kalibening, Dawuhan, Banyumas as a strategy to preserve cultural heritage. The study finds that the practice of inclusion involves the community, the village government, and the Banyumas Regency Culture and Tourism Office. The form of Islam practised in Dawuhan Village accommodates the culture and customs inherited by the ancestors. This can be seen in the 2019 *Jamasan Pusaka* ceremony, which included the recitation of shalawat and religious lectures, unlike in previous years. The involvement of the village government is shown through the granting of permits. This support ensures the smooth running of the event through official authorization and assistance. The relationship between the *Jamasan Pusaka* ceremony and the Department of Culture and Tourism is evident from the department's participation in giving a speech before the ceremony began, which showed their support and motivated the Kalibening community to organize the event. The efforts made by the Kalibening community to preserve this

cultural heritage include teaching how to perform the Jamasan Pusaka ceremony and taking the benefits of the ceremony. They are trained to appreciate Jamasan Pusaka by understanding every step of the tradition.

Keywords: Social Inclusion, Jamasan Pusaka, Cultural Heritage, Banyumas

1. Introduction

The diversity of local cultural heritage provides an opportunity to learn about local wisdom as a living concept.¹ Clifford Geertz suggests that each region in Indonesia has unique characteristics that form a way of life.² This means that local wisdom is a tangible manifestation of cultural heritage passed down through generations. As modernization marginalizes cultural heritage, regulations concerning cultural advancement, preservation of cultural heritage sites, and the designation of cultural heritage have been established.³ Davidson explains that cultural heritage encompasses the physical and cultural achievements of various traditions and spiritual accomplishments,⁴ which are reflected in past values that form the core identity of a group or nation. However, this has yet to guarantee the survival of Indonesia's diverse local wisdom, as many cultures have been lost and neglected due to the indifference of the younger generations, and cultural practitioners are often deemed unappealing.

One group of cultural practitioners in Indonesia that maintains local wisdom as cultural heritage is the adherents of indigenous beliefs.⁵ They believe that the teachings of their ancestors should be preserved through sacred rituals. This perspective helps maintain the authenticity of certain local wisdom as a way of life.⁶ In the modern era, these practitioners need more access to cultural

¹ Magvira Ardhia Pratiwi and Respati Wikantiyoso, "Local Wisdom as Cultural Resilience on Tourism Activities," *Local Wisdom Scientific Online Journal* 14, no. 1 (2022): 95–105.

² Clifford Geertz, "Common Sense as a Cultural System," *The Antioch Review* 50, no. 1/2 (1992): 221–41.

³ Helaine Silverman, "Contested Cultural Heritage: A Selective Historiography," in *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World* (Springer, 2010), 1–49.

⁴ G Davidson, *A Heritage Handbook* (NSW: Allen & Unwin, 1991), 2.

⁵ Dewa Agung Gede Agung, Ahmad Munjin Nasih, and Bayu Kurniawan, "Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia," *Social Sciences & Humanities Open* 9 (2024): 100827.

⁶ Joseph Epes Brown and Emily Cousins, *Teaching Spirits: Understanding Native American Religious Traditions* (Oxford University Press, USA, 2001).

development. Although cultural or religious tourism programs currently accommodate their local wisdom, this often commodifies it.

Promoting social inclusion in Indonesia is essential for preserving local cultural diversity.⁷ Libraries have implemented social inclusion programs to encourage reading in villages, and administrative policies have been developed for indigenous beliefs. Social inclusion extends beyond literacy and administration, providing cultural spaces to revitalize local wisdom as cultural heritage.⁸ Preservation is a long-term effort to maintain local cultural heritage, often undertaken by followers of indigenous beliefs in rural areas.⁹ Therefore, sustainable preservation through social inclusion can be achieved by providing space, access, and opportunities to revitalize local wisdom through acculturation, accommodation, and collaboration.

Preservation can only succeed or develop if all societal elements support each other. Preservation should not be limited to discussions at luxury hotel seminars or the hobby of the wealthy. Instead, it must thrive and be embraced by the wider community.¹⁰ The essence of cultural heritage lies in its practitioners and their successors.¹¹ In Banyumas Regency, much of the local wisdom derived from cultural heritage is found in Dawuhan village. Historically, Dawuhan is known for the tomb of Raden Joko Kaiman, the first regent of Banyumas. Besides the tombs of Banyumas regents, Dawuhan houses heirlooms in the Kalibening Museum and the Dawuhan Village Hall. These heirlooms, dating back to the time of Mbah Kalibening, are still preserved by the adherents of indigenous beliefs in Kalibening.

One of Banyumas's cultural heritages that continues to draw attention is the Jamasan Pusaka tradition. This event, held in the month of Mulud to commemorate the birth of the Prophet Muhammad, is celebrated at "Sumur Pesucen" and is open to public participation. According to a spokesperson for the

⁷ Saepudin Mashuri et al., "Multicultural-Based Public Policy: The Experience of Indonesia in Managing Diversity for National Resilience," *Technium Social Sciences Journal* 55 (2024): 394–404.

⁸ Sophia Labadi et al., "Heritage and the Sustainable Development Goals: Policy Guidance for Heritage and Development Actors," *International Journal of Heritage Studies*, 2021.

⁹ Qihang Qiu, Yifan Zuo, and Mu Zhang, "Intangible Cultural Heritage in Tourism: Research Review and Investigation of Future Agenda," *Land* 11, no. 1 (2022): 139.

¹⁰ S Hadiwinoto, "Beberapa Aspek Pelestarian Warisan Budaya," *Makalah Disampaikan Pada Seminar Pelestarian Dan Pengembangan Masjid Agung Demak* (Demak, 2020), 30.

¹¹ Sandis Constantine, *Cultural Heritage Ethics: Between Theory and Practice* (Open Book Publishers, 2014).

Dawuhan Indigenous community,¹² the Jamasan Pusaka begins with a communal recitation session at night and is held the day after the Prophet's birthday, based on the Javanese Asapon calendar (Alif Selasa Pon). One unique aspect of the Jamasan Pusaka in Kalibening is the varying number of amulets and heirlooms each year, although they are never opened during the year. The community often underestimates the Jamasan Pusaka because adherents of indigenous beliefs perform it. Although the Banyumas Department of Culture and Tourism has facilitated its development into cultural tourism, community involvement is vital to exploring local wisdom. Consequently, the Jamasan Pusaka seems exclusive to the Indigenous believers rather than a shared heritage of Dawuhan residents when cooperation would be more beneficial.

Social inclusion in Dawuhan village promotes direct community participation in preserving cultural heritage, particularly the Jamasan Pusaka, through ritual exploration or social media. The tradition is socialized to the public to introduce the Jamasan Pusaka ritual, with support from village and regional governments. The Dawuhan community leverages the Jamasan Pusaka tourism opportunity to foster harmony and cooperation involving various parties. The tradition enhances Dawuhan's historical and cultural profile, with community members promoting the Jamasan Pusaka via social media platforms like Instagram, Facebook, and YouTube.

2. Research Method

The study on Social Inclusion Practices in the Jamasan Pusaka as a Strategy for Preserving Cultural Heritage in Kalibening, Dawuhan, Banyumas, was conducted in Kalibening, Dawuhan, Banyumas, from October 2021 to May 2022. The research focuses on revealing inclusion practices for the adherents of indigenous beliefs in Kalibening, providing access and space for the Jamasan Pusaka ceremony, which previously received little attention. The attention from village and regional governments has ensured the Jamasan Pusaka's existence every Mulud month, attracting interest in preserving local wisdom and cultural heritage across generations. Inclusion practices have made the Jamasan Pusaka appealing to many watching or participating in the event.

¹² Sururudin, "Interview about Jamasan Pusaka" (Banyumas, 2022).

Data were collected from the Jamasan Pusaka practitioners, the local community in Kalibening, the village government, and the regional government, all providing access and space for the Jamasan Pusaka to take place as a community cultural heritage. For the observation technique, the researcher visited the Jamasan Pusaka site in Kalibening on October 19-20, 2021. During this time, the researcher took photos and gathered relevant information about the Jamasan Pusaka tradition. Observations were also conducted regularly in Kalibening to observe the situation and conditions at the Kalibening Heirloom Museum and Pesucen Well.

The informants interviewed included the head of the indigenous belief community in Kalibening, the Jamasan Pusaka practitioners, visitors, residents, the Dawuhan village government, and the regional government (from the Banyumas Regency Department of Culture and Tourism). All conversations during the interviews were recorded. The researcher also collected documents related to Social Inclusion Practices in the Jamasan Pusaka to preserve cultural heritage in Kalibening, Dawuhan, Banyumas. To ensure data validity, the researcher used two triangulation techniques: source and technique triangulation. First, the researcher cross-checked the reliability of the information obtained from different sources, comparing interview answers with general public opinions in the field and cross-referencing interview results with documents. Second, in technique triangulation, the researcher tested the credibility of the data by checking the data from the same source using different techniques.

3. Result and Discussion

Social Inclusion Practices in the Jamasan Pusaka of Kalibening

The Jamasan Pusaka ceremony is considered a cultural activity that sanctifies heirlooms, which some believe conflicts with religious beliefs.¹³ There is a stigma that human power does not derive from God alone, while all power originates from God, who holds dominion over earth, sky, and human life and death. This textual view of divine origin has marginalized cultural activities in Javanese society.¹⁴ However, those who believe God manifests power in the world through intermediaries, including heirlooms, tend to tolerate the

¹³ Muchammad Ismail et al., "Religious and Spiritual Dimensions of the Kris: Exploring the Enthusiast's Perspective," *Religió Jurnal Studi Agama-Agama* 14, no. 1 (2024): 44-66.

¹⁴ Ismail et al.

Jamasan Pusaka ceremony more. The teachings of Sunan Kalijaga, emphasizing that religion and local culture can interact well as long as monotheistic values are maintained, have preserved and sustained Javanese culture to this day.¹⁵

According to Maftuhin in Asyhabuddin, social inclusion in a community can be achieved if three conditions are met.¹⁶ First is social acceptance, manifested as a positive attitude toward minority religious groups by the majority religion's followers, encompassing their existence and freedom to live their lives. Second is institutional inclusion, involving inclusive and non-discriminatory social and religious policies toward minority religions. Third is access and participation, where providing access and participation builds a social and spiritual environment that guarantees these for minority religions. These three conditions are evident in the Jamasan Pusaka practices in Kalibening, Dawuhan Village, Banyumas Regency. The village's rural social conditions, shared lineage, open religious institutions, and community openness to changes have allowed the Jamasan Pusaka in Kalibening to thrive.

1) Community Inclusion

Historically, the Jamasan Pusaka tradition in Dawuhan has been conducted since around the 1900s. It is considered sacred and has been accepted by every resident as an ancestral heritage, symbolizing interfaith harmony. Despite its holy nature, the tradition is flexible, allowing participation from the wider community. According to an interview with Mr Ruswanto, the head of Dawuhan Village, although the majority of Dawuhan residents are Muslim, with a small minority of non-Muslims, everyone can accept and participate in the Jamasan Pusaka tradition, which has become deeply ingrained in their culture. The form of Islam practised in Dawuhan accommodates the culture and customs passed down from ancestors, leading to acculturation between local culture and religion. This was evident in the 2019 Jamasan Pusaka, which included the recitation of shalawat and religious sermons in the program, elements not present in previous years.

¹⁵ Mursyid Djawas, "Islam and Local Wisdom Religious Expression in Southeast Asia" (DEEPUBLISH (Grup Penerbitan CV BUDI UTAMA), 2018).

¹⁶ Asyhabuddin, "Tradisi Doa Berantai Dan Inklusi Sosial Keagamaan Di Desa Kepung Kabupaten Kediri," *IBDA: Jurnal Kajian Islam Dan Budaya* 18, no. 1 (2020): 139–53.

The Jamasan Pusaka ceremony in Kalibening is open to the general public, as highlighted in the following interview excerpt:

“That was in the 80s. At that time, it was still implemented in an entirely unpolished way. But at that time, people from other villages and sub-districts already came to the event. It could be said that it was more crowded than the implementation now. Now, the crowds are only on the eve of the day and the day of the event. In the past, visitors had already arrived two days before the day of the event. Many came to the point of camping, staying there and so on back in the 80s. It was already crowded like that. In fact, around the 90s, it experienced a decline. Deserted, and so on. After that, yesterday, a friend was interested, too and helped with the idea of packaging the event. The Penjamasan is an event similar to a festival, so it returns to the village.”¹⁷

The Kalibening, Dawuhan Village community has demonstrated openness in conducting the Jamasan Pusaka since the 1980s. During these ceremonies, people from outside the area attended, often staying in Kalibening for one to three days. They believed praying to Allah SWT during the Jamasan Pusaka would make their prayers more likely to be answered. The Jamasan Pusaka itself is a ritual for cleansing heirlooms. The belief is that with a pure soul and a clean environment, prayers are more easily granted. This belief attracted outsiders to participate in the Jamasan Pusaka.¹⁸

This openness continues today. Although the motivations of those attending the Jamasan Pusaka have shifted over time, with earlier attendees seeking blessings and more recent visitors coming for cultural and religious tourism, the community remains welcoming. Surtimo noted that nowadays, more people come out of curiosity to see the ritual, though some still participate in the shalawat, kidungan, or group prayers, albeit fewer in number.¹⁹ The Jamasan Pusaka practitioners do not mind whether people come to observe or to pray. Kalibening residents are pleased that the Jamasan Pusaka attracts outside interest.

This openness, regardless of the visitors’ motives, reflects tolerance. Even though the Jamasan Pusaka is a sacred event, the community allows others to

¹⁷ Ruswanto, “Interview about Jamasan Pusaka” (Banyumas, 2022).

¹⁸ Arif Hidayat, “Observation on Jamasan Pusaka” (Banyumas, 2021).

¹⁹ Surtimo, “Interview about Jamasan Pusaka” (Banyumas, 2021).

learn from it. However, they usually advise caution, as there have been instances of pickpocketing during crowded events. Generally, this openness has made the Jamasan Pusaka widely accepted.

One form of openness in conducting the Jamasan Pusaka is promoting it as Kalibening Culture Heritage through pamphlets distributed a month in advance. According to Ruswanto,²⁰ efforts to market Jamasan Pusaka as a tourist attraction began in 2018, as highlighted in the interview excerpt below.

“It just so happened that there was a Youth Organisation, and in 2018, a cadre who had a friend also brought in a tourism activist who was not from here and who initiated the packaging of a kind of festival in 2018. If we call it Kalibening Culture Heritage Volume One. Yes, a lot of knowledge is given to young people in Dawuhan.”²¹

The interview shows that Kalibening villagers are open to people from outside their community. They even accept suggestions from outsiders to package the Jamasan Pusaka as a tourism event. This indicates that the Kalibening community is receptive to new ideas and accommodating to changing times. According to Djatmiko, for a culture to survive and thrive, it must embrace tourism. A culture should be open to visitors, with the idea that “they come, see, and want to return.”²²

In conducting the Jamasan Pusaka, Kalibening residents have prepared tickets for outsiders and provided parking spaces. This demonstrates the community’s acceptance of the Jamasan Pusaka.²³ The services offered by Kalibening residents, such as parking and entertainment like Kentongan Balakosa, reflect inclusivity and foster accommodating collaboration. The high tolerance among Kalibening residents ensures that the Jamasan Pusaka is well-received, attracting visitors from various places without disappointment.

This mutual tolerance fosters solidarity and social care. According to Sutrimo, a village official, when a resident falls ill, others visit the hospital en masse.²⁴ This social care also extends to protecting residents’ security and property. Such social concern ensures that Dawuhan’s traditions are continuously observed

²⁰ Ruswanto, “Interview about Jamasan Pusaka.”

²¹ Ruswanto.

²² Deskart Sotyo Djatmiko, “Interview about Jamasan Pusaka” (Banyumas, 2021).

²³ Hidayat, “Observation on Jamasan Pusaka.”

²⁴ Surtimo, “Interview about Jamasan Pusaka.”

and organized by the community as a duty and responsibility inherited from their ancestors. Traditions in Dawuhan, both large and small, cultivate unity, brotherhood, and a sense of responsibility among residents. This community spirit has helped preserve Dawuhan's traditions to this day. Nearly every month, Dawuhan village holds various traditional events. The village uses the Javanese calendar to schedule these traditions and daily activities such as farming and weddings.²⁵

2) Village Government Inclusion

Community activities run smoothly with the support of the village authorities. This support ensures that events can proceed without issues, as official permits have been obtained. Usually, if someone feels disturbed by or dislikes the noise, they can complain directly. However, once the village grants permission, no one can protest unless a crime occurs or rules are broken. The Dawuhan Village authorities have been issuing permits for the Jamasan Pusaka annually, preventing any challenges even if some residents might disagree.

The village's openness, support, and encouragement for all activities in Dawuhan ensure maximum backing for the Jamasan Pusaka. Ruswanto notes that village heads, past and present, always attend and give speeches at the Jamasan Pusaka ceremonies.²⁶ In 2021, he explained that the village provided moral and material support for the Jamasan Pusaka tradition, mainly since he hails from Kalibening. This hamlet organizes the Jamasan Pusaka.

“Yes, every Village Head from the beginning, every time there is an event, supports the event and provides from the community or the family having the event, every Village Head in Dawuhan follows and encourages, provides support at the event. From the village administration, we also have a budget, although not much, to donate to traditional activities in the village. Dawuhan has a budget every year. Whether it's just for consumption and so on.”²⁷

From the interview excerpt, it is clear that the village authorities even provided a budget for consumption during the Jamasan Pusaka in Kalibening.

²⁵ Ruswanto, “Interview about Jamasan Pusaka.”

²⁶ Ruswanto.

²⁷ Ruswanto.

This shows that the village gives maximum support. When the village supports an activity, it will be followed by the community.

According to the researcher's observations, Dawuhan Village is in the process of applying to become a tourist village but is still hindered by several technical issues. The Jamasan Pusaka in Kalibening is one of the priorities for realizing this goal (in addition to pilgrimages to the tombs of former regents). The fact that the Jamasan Pusaka attracts people from various regions is evident from the tens of thousands of tickets sold. If Dawuhan Village aims to become a tourist village, it must have activities that outsiders can see and visit. Becoming a tourist village means being open to various social, cultural, and technological changes.

3) Inclusion of the Banyumas Department of Culture and Tourism

The connection between the Jamasan Pusaka ceremony and the Banyumas Department of Culture and Tourism is evident in the department's involvement. The department representatives give a speech before the ceremony begins, showing their support and motivating the Kalibening residents to carry out the event. According to Djatmiko, cultural activities in villages can receive assistance based on the proposals they submit.²⁸ Considering the Jamasan Pusaka ceremony in Kalibening requires funding, they have also submitted a proposal to the Department of Culture and Tourism. Although the department's assistance may not cover all the costs, it still provides significant support.

“Human resources, preparation, and yesterday I consulted with the Tourism Office and submitted it as a tourist village. However, the office itself still requires that several activities can reduce the tourist village decree itself. Although it can be said that in Banyumas Sub-district, which has already obtained Kejawa and Kepunden, it can be said that the number of tourists or migrants, travellers if calculated, it is possible that every year is more likely to go to Dawuhan. It's just that there is still a little lack of understanding from the Tourism Office. Because of this, we often have guests from the Central House of Representatives the Provincial House of Representatives, which Dawuhan should already have by seeing that there is no need to use administration just come here. So, as long as you come

²⁸ Djatmiko, “Interview about Jamasan Pusaka.”

from the tomb to the museum to the well, this one should already have it. But the department itself has not agreed to it.”²⁹

Based on the explanation above, the Jamasan Pusaka tradition demonstrates the first pillar, social acceptance, which is reflected in attitudes. Implementing the Jamasan Pusaka in Kalibening provides equal opportunities for all groups, especially religious minorities, to participate in the tradition. This fosters harmony among the residents or groups in Dawuhan.

The second pillar relates to policy. Implementing the Jamasan Pusaka tradition signifies that the village institution is non-discriminatory and rejects differences. There are policies from the village government to grant permits and provide material support, as well as backing from the Banyumas Department of Culture and Tourism. The interfaith harmony during the Jamasan Pusaka tradition reflects a policy that upholds equality. In other words, this tradition shows that every group is part of the village community with equal rights and no dominance of any particular group, fostering mutual respect among Kalibening residents.

The third pillar, participation, involves every resident’s engagement. Implementing the Jamasan Pusaka tradition provides participation access for Kalibening residents, allowing them to be involved in every aspect of communal life, which is highly valued in Dawuhan Village. The Jamasan Pusaka tradition motivates and encourages Dawuhan residents to be active and strengthen mutual support to maintain harmony. Therefore, by providing equal participation access, the Jamasan Pusaka tradition enables residents to exercise self-control and develop an understanding of their involvement in every activity in Dawuhan Village, especially the Jamasan Pusaka tradition.

Social Inclusion Practices in the Jamasan Pusaka of Kalibening as a Strategy for Cultural Heritage Preservation

The Jamasan Pusaka in Kalibening is a cultural heritage because it is a recognized communal activity that serves as a marker of the identity of the Kalibening, Dawuhan, Banyumas community, and its surroundings. Cultural heritage is divided into two categories: tangible and intangible. Tangible cultural heritage includes artifacts or sites that can be perceived with the senses. In

²⁹ Djatmiko.

contrast, intangible cultural heritage includes cultural practices like music, which, though involving tangible instruments, consists of immaterial elements such as sound compositions and values. The Jamasan Pusaka in Kalibening is an intangible cultural heritage because it focuses on the ceremony process rather than the physical heirlooms themselves.

The Jamasan Pusaka in Kalibening meets the criteria for cultural heritage by having significance in the nation's cultural history, being exceptional, and receiving recognition. The tradition has been passed down through at least three generations, reaching the grandchildren of the original families involved. Over these generations, the tradition has remained unchanged and beneficial to the community. The people of Kalibening believe that participating in the Jamasan Pusaka brings blessings and safety when the heirlooms are purified. The Department of Culture and Tourism and several Central Java Archaeology Center researchers have also acknowledged the activity.

Given the importance of the Jamasan Pusaka in Kalibening as a cultural heritage for developing history, science, and community culture, it is crucial to consider well-inventorated preservation efforts. Therefore, over time, preserving the Jamasan Pusaka in Kalibening requires sustainable preservation efforts rather than temporary or elitist projects without solid community roots. In line with the nature of culture as a communal property, cultural elements are embedded in individuals through cultural learning, primarily within families and communities. The preservation efforts by the Kalibening residents include teaching the practices involved in the Jamasan Pusaka and benefiting from its implementation. They are trained to appreciate the Jamasan Pusaka by understanding each traditional process. This character education is essential for the children in Kalibening because it is not taught in schools but learned directly from real-life experiences.

Such heritage transmission processes help form an excellent next generation. Learning and personality development are the most feasible ways to preserve culture individually. The Jamasan Pusaka practitioners also explain that the activity brings economic benefits, providing a concrete reason for its survival in the modern era.

The Jamasan Pusaka in Dawuhan exemplifies social inclusion practices through cultural heritage preservation strategies. According to an interview

with Mr. Ruswanto, the head of Dawuhan Village, the Jamasan Pusaka tradition continues to foster community cooperation, reflecting the practice of inclusion. He also explained that the tradition existed even before interaction with the Department of Culture and Tourism began before 2010, albeit with limited resources.

Although the current Jamasan Pusaka tradition involves the Department of Culture and Tourism, its implementation remains consistent and better facilitated. For instance, the department participates in the tradition to understand the procedures and required tools. In the 1980s, the community began attending the Jamasan Pusaka, drawing crowds from within and outside the village. Despite the more straightforward format back then, the tradition attracted larger crowds, with people arriving days in advance to prepare for the event.

However, there has been a decline in attendance from the 1990s to the present. Previously, visitors sought blessings, such as water from the ritual washing of a dragon-shaped heirloom, which was believed to have unique properties. They also engaged in pilgrimages and prayers at the tomb of Sheikh Sayid Abdullah Fakhri before the tradition began. Collaborations with local organizations like the youth group Karang Taruna have been established to encourage youth participation in Jamasan Pusaka.

Karang Taruna members are partners in making the Jamasan Pusaka a success. They are educated about the tradition's significance and other aspects, raising awareness that the Jamasan Pusaka is a cultural heritage and can become an icon for Dawuhan Village. This involvement motivates Karang Taruna members and instills pride in the tradition. To promote the Jamasan Pusaka more widely, Mr. Ruswanto explained that the tradition is shared on social media platforms like YouTube, helping it reach a broader audience.

“Yes, nowadays there are many amateur Youtubers like that, including in Dawuhan. Some are active and follow and spread every event on social media.”³⁰

Regarding culture, the younger generation has to fight for and maintain the Jamasan Pusaka in Kalibening. Therefore, young people must recognize the importance of preserving their national culture to ensure its integrity and

³⁰ Ruswanto, “Interview about Jamasan Pusaka.”

continuity. One way to do this is by protecting the Jamasan Pusaka in their area and sharing videos on social media.

The younger generation is an irreplaceable and vital element in cultural preservation. Empowering young people as drivers of the effort to preserve the Jamasan Pusaka in Kalibening is crucial for advancing culture. Youth play a significant role in cultural development. If they become indifferent to their culture, it will die out. However, if they love and actively participate in cultural preservation, the culture will thrive for generations. The Jamasan Pusaka practitioners in Kalibening intentionally involve young people, particularly by having them carry weapons to Sumur Pesucen. Another form of openness is allowing young people to promote and document the activities.

“That’s what I was saying earlier, so it’s as if there’s a generation there that, if you look at some of them, there’s a history that has been cut off. There are some Banyumas from what year to what year, and some records are missing. It happened like that, so the younger generation or those here also experienced ups and downs in enthusiasm. But for us, maybe it was just a coincidence that we used to have Karang Taruna, and in 2018 a cadre who had a friend also brought in a tourism activist who was not from here and who initiated a kind of festival packaging 2018 if we call it Kalibening Culture Heritage Volume One. Yes, much knowledge is given to young people in Dawuhan.”³¹

From the interview, it is evident that the practice of inclusion between the older and younger generations makes the Jamasan Pusaka a culture that can be preserved. They believe culture is an ancestral heritage to be proud of and preserved even as times change. With culture, a region can become widely known to the world. The Jamasan Pusaka is a tradition that has existed since ancient times, and it has continued to evolve with the times. Unsurprisingly, this tradition has been designated as Kalibening Culture Heritage. This designation helps keep the community engaged with the performances presented during the Jamasan Pusaka. This collaboration attracts public interest in enjoying or even learning about the Jamasan Pusaka. As an identity of Kalibening, Dawuhan, Banyumas, the Jamasan Pusaka can compete strongly when the community favors it. Introducing the Jamasan Pusaka to the public is one way to ensure that

³¹ Ruswanto.

the tradition remains and can compete in the modern era. The youth are actively developing cultural traditions to prevent them from being overshadowed by foreign cultures.

“I often consult with the Tourism Office on how Dawuhan can be helped to become a tourist village that can develop. Yes, if the village does not have a budget, but if it already has a decree, the information is that there is a separate budget when it is declared and decreed as a tourist village. So we are still limited to developing through sources we can find and bring in.”³²

In addition to developing the Jamasan Pusaka in a festival format (tourism), the Kalibening community understands the essence of cultural preservation according to the ideal concept. They preserve the Jamasan Pusaka by maintaining its values, dynamically developing its manifestations, and adapting to ever-changing situations and conditions. Practical preservation can only be achieved when the preserved items are continuously used and practised.

Furthermore, the preservation of the Jamasan Pusaka will be more effective if it has the potential to enhance the community’s economy. Economic improvement will provide welfare to the community, making them feel that the Jamasan Pusaka contributes to their livelihoods.³³

In addition to strengthening, cultural advancement is a strategic agenda that needs to be pursued. This effort involves enhancing cultural resilience and the contribution of the Jamasan Pusaka in the millennial era. This requires a protective agenda to ensure the continuity of the Jamasan Pusaka through several steps: inventory, security, preservation, documentation, and publication. Meanwhile, development, utilization, and human resource training must consistently accompany the efforts to strengthen and advance the Jamasan Pusaka.

Strengthening and advancing culture is an essential agenda for making Dawuhan Village a future tourist destination with its cultural strategy. Any challenges, obstacles, and threats should lead to new empowerment and meaningful revitalization of culture. Strengthening and advancing culture ensures sustainability and utility and fundamentally ignites the cultural supporters’ intellectual capacity.

³² Ruswanto.

³³ Hidayat, “Observation on Jamasan Pusaka.”

4. Conclusion

Inclusion Practices involve the community, the village government, and the Banyumas Regency Department of Culture and Tourism. The form of Islam practised in Dawuhan Village accommodates the culture and customs passed down from ancestors. This results in an acculturation between local culture and religion. This can be seen in the 2019 Jamasan Pusaka, which included the recitation of “shalawat” and religious sermons, elements that were not present in previous years. The village government supports inclusion by granting permits, which ensures the smooth execution of the event with necessary assistance. The connection between the Jamasan Pusaka and the Department of Culture and Tourism is evident from the department’s representatives giving speeches before the event. These speeches demonstrate support and motivate the Kalibening residents to carry out the activities.

Social inclusion practices in the Jamasan Pusaka of Kalibening as a Strategy for Cultural Heritage Preservation: The Jamasan Pusaka in Kalibening meets the criteria for cultural heritage by having significance in the nation’s cultural history, being exceptional, and receiving recognition. The preservation efforts by Kalibening residents include teaching the procedures of the Jamasan Pusaka and gaining benefits from the event. They are trained to appreciate the Jamasan Pusaka by understanding each part of the tradition. Youth group members, who are partners in ensuring the success of the Jamasan Pusaka events, are educated about the tradition’s significance and other related aspects. This raises awareness among the youth that the Jamasan Pusaka is a cultural heritage and can become an icon for Dawuhan Village that can be preserved.

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